One, Holy, Catholic, Apostolic
and Palmarian Church

Holy Apostolic See
Seville

Sermon of His Holiness Pope Gregory XVII

El Palmar de Troya
16th of March 1995

Patriarchate of El Palmar de Troya
Order of Carmelites of the Holy Face

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Sermon given by
His Holiness Pope Gregory XVII
on the 10th of March 1995
in the Cathedral-Basilica
of Our Crowned Mother of El Palmar

Most eminent Cardinals of the Holy Palmarian Church, Venerable Brethren in the Episcopate, beloved sons the lay brothers, Most Reverend Mother General, Reverend Mothers Vice-General and Superior, dearly beloved daughters in religion, beloved Third Order of the Carmelites of the Holy Face and dearly beloved sons and daughters all in Christ Jesus, our Lord and God. In nomine Patris, et Filii, et Spiritus Sancti. Amen.

Today We celebrate Masses, first in honour of the Holy Face wiped by Veronica, corresponding to the Holy Season of Lent of the Holy Year of the Holy Face; likewise, We celebrate in honour of the Most Chaste Heart of Saint Joseph, corresponding to his novena; as likewise in honour of Saint Frances of Rome and other saints.

Prior to beginning this sermon, it is Our desire officially to invocate, in the name of the whole Church, the five new Saints raised by Us yesterday to the glory of the Altars. They were the following: a Nigerian religious, Saint Job Mary of the Holy Face, pray for us; an English nun, Saint Mary Catherine of the Holy Face, pray for us; a nun from the United States of America, Saint Mary Rita of the Holy Face, pray for us; a Polish tertiary, Saint Anne Rogowska, pray for us; a Spanish tertiary, Saint Eloisa Fernández Barrios, pray for us.

They were the five Saints raised by Us yesterday to the glory of the Altars. We will now go on to deliver Our sermon.

With most vehement longing have We desired this day, in order to address the Church. And the day was not chosen by Us, since the day We had decided on was yesterday, but it did not turn out that way. Man proposes, God disposes, and circumstances intervene, in such a way that, providentially, this Lenten sermon of the Holy Year of the Holy Face be delivered precisely today, when we celebrate the feast of the Holy Face wiped by Veronica. This is not coincidence or mere chance, but providential. That is

how things came to pass—some desired by God, others permitted by God—in order that Gregory XVII should preach today and not yesterday. As you can see, We always encounter Divine Providence in things. We do not attribute things to mere chance when we see clearly that it is Divine Providence that is preparing them. And now, without further ado, We shall give the Palmarian Holy Week address.

Palm Sunday. Even now the trumpets, drums and other instruments announcing the great day can be heard. Angels of the Lord, open wide those temple doors and let the processional cross, upraised to serve as guide for the Church, go forth to communicate to the world the grandeur of this Sacred Place. Angels of the Lord, We summon you to this grand Palm Sunday solemnity. All you Saints of the Lord, We summon you in order that you surround this Sacred Place and take an active part in this Palmarian Palm Sunday solemnity.

On a splendid gilded Gothic float, there stands the majestic and imperial image of Our Father Jesus Scourged and Crowned with Thorns. Most beloved children so dear to Our heart, let us meditate on this sacred image, which represents Our Saviour scourged and crowned with thorns; scourged and crowned with thorns for our sins. Each one of us has scourged Jesus. Every time we have sinned, we have scourged Jesus; and every time we have sinned, we have crowned Him with thorns, we have pitilessly driven 153 thorns into His Most Sacred Head. 153 thorns, which bring to mind the miraculous draught of fish in the Sea of Galilee; 153 splendid fish they were. And also, the result of multiplying 9 by 17 is 153. Neither is this mere chance or coincidence; it is divine providence; 153 is the result of multiplying 9 by 17.

So each of us has driven 153 thorns into the Most Sacred Head of Jesus. And let us not forget that Christ was crowned thrice: once, in Pilate's house, in the Prætorium; once again, at the gate, for after attiring Him anew prior to His shouldering the Cross, they again drove into His Head the crown of thorns they had removed in order to dress Him; and the third time, as you well know, on Calvary. After stripping Him of His garments, they crowned Him with thorns anew, thereby producing, unawares, a great sign: they crowned Him King of kings,— Emperor,— for they crowned Him three times.

That is why when We, at Pontifical Masses, wear the sacred tiara, We often remember Christ's triple crowning, for the tiara has three crowns. Neither is this mere chance or coincidence; it is Divine Providence,—the sacred papal tiara representing Christ's triple crowning with thorns. For that reason, at the beginning of this address, with all correctness, We described as majestic and imperial the image of Our Father Jesus Scourged and Crowned with Thorns.

On Palm Sunday the King of kings goes forth. Yes, we begin Palmarian Holy Week with the image of Our Father Jesus Scourged and Crowned with Thorns; on the day on which is commemorated Jesus' triumphant entry into Jerusalem, where they wished to proclaim Him king, where He was acclaimed, 'Hosanna to the Son of David'. And to be Son of David means to be King,— the throne of David. That is why they gave to Christ the name of Son of David,—whence the throne was His via the Jewish People; since as far as rights are concerned, Christ has always been King; for even at the beginning of the world, before anything was created, the Most Divine Soul of Christ was already created with the dignity of King, King of the Universe. And in Nazareth, the Divine Word took flesh in the most pure womb of Mary: King; and in Bethlehem the Child Jesus was born what He was—King, although in humble surroundings.

And behind this first float follows that of Our Mother spiritually Scourged and Crowned with Thorns. Here we have the Virgin Mary, under the title of Our Mother spiritually Scourged and Crowned with Thorns, coming as dove of peace, coming to bring peace, for She brings us the olive tree, the olive branch. On this occasion She brings it scourged and crowned with thorns. She follows on behind, saying, 'There you have the Saviour, there you have the Anointed One, there you have the olive branch'. And She announces to those who are in Noe's Ark that the flood has now ceased. But on this occasion, it is all so very much more beautiful, for Our Mother Scourged and Crowned with Thorns, as dove of peace, in shining white, announces that the flood has ended, and at the same time, that another flood has begun; and this one is of blood—of saving Blood. That other flood was of water; this one, which Our Mother Scourged and Crowned with thorns announces, is of blood: it is the Most Precious Blood of Christ pouring Itself upon the universe in a salvific deluge, permeating and impregnat-

ing all things through and through, giving life to all things, restoring and reconstructing all things. O salvific flood of the Most Precious Blood of Christ!

Let all of us feel saturated and impregnated by this most holy deluge of blood: the Blood of Christ enveloping the universe, wiping out the ugliness of sin, creating a new Heaven and a new earth. O salvific flood, inundate us! Saturate us! Envelope us! Bedew us! Immerse us! O Blood of Christ poured out as salvific flood over the universe, creating a new Heaven and a new earth, making reparation to the Eternal Father and redeeming a multitude of multitudes of men! O sacred flood, regenerating flood, flood that cleanses all things stained, all things ugly! All nature feels comforted by the salvific flood of Christ's Blood poured out.

Most beloved children so dear to Our heart, what a wonderful opportunity to meditate on the Most Precious Blood of Jesus, by likening It to a flood; for the Blood of Christ was poured out to save a multitude of universes, to save all those who embrace the saving work of the Redemption. Most beloved children so dear to Our soul, behold the message that Our Father Jesus Scourged and Crowned with Thorns brings to us; as likewise the message that Our Mother spiritually Scourged and Crowned with Thorns brings to us as well: the message of the deluge of blood, the salvific flood of Christ.

How splendid it is that, by way of sacred images, we are able to catechize so beautifully. For as you well know, images, besides receiving veneration, also instruct. This is a profound teaching, the fact that Our Father Jesus Scourged and Crowned with Thorns be an unmistakeable sign of the flood of salvation. O Blood of Christ, pour Thyself into every corner, into all places, and leave no nook or cranny unsaturated, so that many may be saved.

Let us move on to Holy Monday. Our Father Jesus bearing the Cross goes forth, with Our Mother of Bitter Sorrow following Him. Our Father Jesus bearing the Cross, majestically mounted on a splendid gilded baroque float. It is an imperial image as well, for it bears a sceptre. And the sceptre of Our Father Jesus bearing the Cross is precisely the cross; it is the sceptre of His royalty—the cross, the saving cross, the sceptre of Christ's royalty, the sceptre of Christ the Emperor. What better sceptre than the redeeming Cross itself! Our Father Jesus bearing the Cross bears as sceptre

the cross, to indicate to each and every one of us that whenever we have sinned, we have placed on His right Shoulder the imperial sceptre by way of a cross; and we have pitilessly driven the cross into His right Shoulder, with such a great shove as to make Him fall three times along the way of bitter sorrow. The weight of our sins drove Christ to the ground. Every time we sin, we place the imperial sceptre on Christ: the cross on His right Shoulder, the sceptre of salvation, the imperial sceptre that saves, that redeems.

O Cross of Christ, unite thyself to us in such a way that we all feel ourselves crucified on thee, together with Christ and Mary; for the whole Church is crucified with Christ on the Cross, since if Mary is crucified, so is the whole Church, since Mary is figure of the whole Church. And if Mary is crucified with Christ, the Church is crucified with Christ. That is why, in Our Mother of Bitter Sorrow, we must understand that, as She passed along that way, though nobody saw it, She spiritually bore a cross on Her right shoulder. In this manner, we come across another teaching; and it is the fact that we must all bear, each of us, a cross, and pass along the way of bitter sorrow, to be crucified on Calvary together with Christ and Mary. Our Mother of Bitter Sorrow is telling us that She, spiritually, bore a cross in the name of the whole Church. Therefore, the whole Church bears a cross; each of us bears a cross on his right shoulder, so as to follow Christ. There you have the wonderful teaching: the contemplation of Christ as Emperor, bearing an imperial sceptre, which is neither more nor less than the cross of salvation itself.

Holy Monday has concluded. We proceed to Holy Tuesday. There appears the Most Holy Christ of El Palmar, Light of the World; and following Him, Our Sorrowful Mother of El Palmar, Morning Star. We shall not detain Ourself on this day, for We have done so on other occasions. Let us go on to Holy Wednesday. Holy Wednesday. Christ the Reparator appears, and following Him, Mary Co-Reparatrix. Let us hasten on.

Maundy Thursday. On the first float, Christ the Eternal High Priest; and on the second float, the Calvary scene: Christ the Redeemer, Mary Co-Redemptrix and Saint John the Evangelist. Let us detain ourselves a little here. Let us gaze upon the sacred image of Christ the Eternal High Priest. We have much to learn from this sacred image, for it shows us Christ bearing a chalice and

a host. It is indicating to us the Holy Sacrifice of the Mass—the perpetuation of Calvary—which, on that occasion, was Calvary in advance, because on Maundy Thursday, eucharistically, Christ died; and this was something to take place the next day, Good Friday. And on our altars Christ dies eucharistically; Calvary is perpetuated. On that Maundy Thursday this was brought forward; and after Calvary, it was perpetuated.

Whence do all graces come to us? From the Holy Sacrifice of the Mass. Here we must contemplate another salvific deluge: the Holy Sacrifice of the Mass, in which, eucharistically, the Blood of Christ is shed in an unbloody way. A deluge of blood that flows from the Holy Sacrifice of the Mass! And more exactly, from the heart of the celebrating priest, for there is where Christ and Mary are immolated; and together with Christ and Mary, the celebrant and, with him, the whole Church. And there is a mystical but real effusion of blood. It is a saving deluge, a new Heaven and a new earth in each Mass. In each Mass, a deluge of salvation; the effusion of the salvific flood, the sanguineous flood, the saving flood, the restoring flood. The Holy Sacrifice of the Mass is a sacred deluge of Blood, a salvific flood which regenerates, from which graces flow superabundantly. What would become of the universe without the Holy Sacrifice of the Mass?

That is why, when we contemplate the image of Christ the Eternal High Priest, we are compelled to ponder, to meditate, to reflect, that we are in the presence of a salvific flood: Christ instituting, in the Last Supper, the Holy Sacrifice of the Mass; Christ placing in the Church's hands the faucets that inundate, the salvific faucets; Christ placing in the Church's hands the wellsprings, in order that the Blood flow through the universe; so that the Blood, in eucharistic manner, but really and truly, flow and inundate the universe. O flood of the Holy Sacrifice of the Mass! O salvific flood of the altar! Christ the Eternal High Priest—what truly beautiful catechesis! We must learn from sacred images as in catechesis, not only to venerate them, but to follow what they represent. A doctoral catechesis: the image of Christ the Eternal High Priest, teaching that in the Church's hands are placed the wellsprings, in order that Christ's Most Precious Blood be poured out eucharistically, in an unbloody but real way, mysteriously yet truly.

Christ has placed the salvific faucets in the Church's hands. What are these salvific faucets? They are the hearts of the Priests, the Celebrants—the salvific faucets that inundate the universe with the Blood of Christ. O most beloved children so dear to Our priestly heart, behold a faucet turned on by way of the Holy Sacrifice of the Mass, in order that the Blood of Christ inundate you, drench you, encompass you, save you, bless you, redeem you, fill you with graces. The heart of the Priest, minister of the Lord, of Mary and of the Church, is a faucet with tremendous pressure; since to turn it on is to make the Blood of Christ flow, inundating everything, restoring everything, creating a new Heaven and a new earth. O Blood of Christ and Blood of Mary, which from the Priest's heart passes to the universe, by way of the Holy Sacrifice of the Mass!

How very important is the sacred image of Christ the Eternal High Priest! The faucet of faucets, the wellspring of wellsprings, Christ. All the thanks we render Christ for having instituted the Holy Sacrifice of the Mass are paltry. We have no means to repay Christ for instituting the Holy Sacrifice of the Mass and, therefore, for instituting the Sacrament of Priestly Order. It would be endless to continue speaking on this matter. In other years we have spoken amply on the catechesis of this day's second float. This year has been the first float's turn.

Let us proceed to Good Friday. On the first float Our Mother of the Pièta goes forth, mounted on a splendid float, before an imperial cross. On Calvary there is an imperial cross and, before that cross, Our Mother of the Pièta bearing in her lap the Emperor of Heaven and earth, Our Lord Jesus Christ. This float is followed by that of the Most Holy Recumbent Christ, of which we have already spoken at length other years.

Let us go on to Holy Saturday. On the first float there stands erect the majestic and imperial image of the Most Holy Risen Christ, Christ triumphant; and following him, Our Mother of the Dawn. We have already amply discussed these two floats other years.

Let us proceed in haste to Easter Sunday. Let us proceed to ecstasy, to processional ecstasy. Let us contemplate, kneeling, the eucharistic float. Here the preacher is now struck dumb, as if immersed in ecstasy, contemplating with the imagination the

eucharistic float. This float, of noble silver, is now the ultimate, sumptuousness *par excellence*, in processions. The Palmarian Church has excelled herself in the eucharistic float, for reality goes on that float: Christ and Mary really and truly alive; and of course, since Christ is really present alive on the eucharistic float, the whole Most Blessed Trinity is present. Before this float, of noble silver, we enter ecstasy, ecstasy of beauty, ecstasy of reality, ecstasy of amazement, ecstasy of lavishness; holy lavishness, for the Palmarian Church wishes to display her gratitude to Christ the Eternal High Priest with the majesty of the eucharistic float.

In view of the great Corpus Christi procession of Easter Sunday, there is immense expectation. There is an ecstasy of admiration. The Palmarian Church has generously excelled herself with the Easter Sunday Corpus Christi float. We already know that with this we do not repay Christ even the smallest part of what we owe Him, but it is to do what we are able to do, as far as we are able; and if we could do more, we would. What a finish to Holy Week, the great Corpus Christi procession! There can be no better finish than this—the great Corpus Christi procession!

In view of this great procession, there is now no need, the next day, of further extraordinary things. The next day, things already return to the daily routine. The Easter Monday ceremony of the Kisses has now disappeared, for Holy Week is extremely exhausting. Besides, it is necessary that Holy Week close with the great Corpus Christi procession, so that this eucharistic float leaves its imprints, so to speak, on the pilgrims when they return to their homes; for engraving the great Corpus Christi procession on the pilgrims retinas, these retinas will serve as mirrors in their homes, in their nations, in their cities, in the world; so that through the eyes of the pilgrims a glimpse is caught of the great Palmarian Corpus Christi procession. So that the pilgrims eyes, afterwards in their respective destinations, serve as catechesis, for in the face of such a grand event, the great Corpus Christi procession will remain on the retinas of the pilgrims' eyes, which eyes will serve as mirrors and magnifiers of Palmarian doctrine, so that when the pilgrims return to their homes, they will be asked: "What have you seen there at El Palmar, that your eyes are inundated with happiness? What have you contemplated, that your eyes are still as if in ecstasy beholding something great, something unimaginable? What have you beheld, that you have eyes so clear, so limpid?

Speak to us! Tell us! What have you seen there at El Palmar?" So that by way of the pilgrims' eyes there be a great catechesis in the world, for those who see the pilgrims return to their homes will be marvelled at the imprint the wonder of the great Palmarian Easter Sunday Corpus Christi procession has left in their eyes.

O most beloved children so dear to Our priestly heart, let us outdo ourselves with the eucharistic float, in order that the world get to know the salvific flood, the flood of Christ's Blood poured out upon the universe. Most beloved children so dear to Our soul, O what a most admirable catechesis! that of the very eyes of the pilgrims in their respective destinations, as continuers of the grand events lived in the Cathedral Basilica of Our Crowned Mother of El Palmar; eyes functioning like the Holy Shroud that enfolded the dead Body of Our Lord Jesus Christ. Let the pilgrims' eyes be like the Holy Shroud; let the pilgrims' eyes receive the imprint of what was lived in this Sacred Place, so that in seeing their eyes the multitudes believe in the truth of El Palmar, as they did believe who contemplated the Holy Shroud and saw impressed thereon the deific Body of Christ.

O most beloved children so dear to Our priestly heart, but in order for their eyes to be propagators of the truth of El Palmar, the pilgrims must actively live Palmarian Holy Week, attending the greatest possible number of devotions, being filled with Palmarian worship during the sacred days of Holy Week. Let the pilgrims eyes be reflections of indulgences for the world; let the pilgrims' eyes be like opened catechisms; and above all, with the great Corpus Christi procession, without erasing all the beauty of the preceding days—no; all the beauty of the preceding days serves to lead up to the great Corpus Christi procession. It is catechesis through images, so as to arrive at the eucharistic veils, where reality is now concealed beneath the eucharistic veils. Thence the great need that, in the days before Easter Sunday, great benefit be reaped from the catechesis of sacred images, for after having learnt the catechesis of sacred images, one more easily arrives at the catechesis of the eucharistic veils.

Most beloved children so dear to Our heart, you see that Christ has willed that Gregory XVII, 'De Gloria Olivae', should address the Church, giving the Holy Week address of the Holy Year of the Holy Face, precisely on a day in which is celebrated a

feast in honour of the Holy Face—in this case that of the Holy Face wiped by Veronica, as we already mentioned at the beginning of the sermon.

This year is filled with signs; given that, in the year of the silver jubilee of the enthronement of the Holy Face in this Sacred Place, the 2nd of February, anniversary of the enthronement, fall on a first Thursday; that today in honour of the Holy Face wiped by Veronica fall on a Thursday—that is admirable. We are always and everywhere seeing signs from the Lord. It is much more beautiful to live thus seeing signs, even though they be little ones; it fills the soul more to see Divine Providence, to see the divine plan, through little signs.

It is beautiful that the 2nd of February 1995, on which date was completed twenty-five years of enthronement of the Holy Face in this Sacred Place, fall on the first Thursday of the month; that such a glorious anniversary fall on the Thursday of the reparatory Communion to the Holy Face! This could not have been devised twenty-five years ago. Which of us was to know when there would take place the event in which a Pope would address the Church from this Sacred Place exactly twenty-five years later, and that this Pope would be Gregory XVII, 'De Gloria Olivae'? It could not have been something prearranged twenty-five years ago by those who were here—impossible. But it turned out thus, as God has willed.

As likewise was beautiful that the first day of this Holy Year of the Holy Face should fall on a Sunday, on which day is commemorated the creation of the universe; that it should have fallen on a Sunday, on which day were created the Divine Souls of Christ and Mary and the universe, in this same year in which is completed twenty-five years of enthronement of the Holy Face. These are neither mere chances nor coincidences. It is Divine Providence, it is the tracing of the divine plan, God showing His plan, though keeping a great part to Himself, but showing His plan by way of little signs; which may appear little, but for Us are great, because they fill Our soul with peace, with calm. We spiritually rejoice when We observe that on such a day, such and such a thing took place; that on such an occasion, this other thing, that one or whatever; and we see that this is not mere chance, but Divine Providence. This is for Us a motive of supernatural joy.

How was one to imagine, twenty-five years ago, that from this very place a Pope was to proclaim 1995 Holy Year of the Holy Face, and that this Pope would be him who received the message to enthrone the Holy Face in this Sacred Place? And how were we to imagine, twenty-five years ago, that—though one could know that the first day of January 1995 was to fall on a Sunday, because there is no need to do more than look up a perpetual calendar and see, yes; but not that it was going to coincide with the Holy Year of the Holy Face and that the doctrine on the day of the creation of the universe would by then have been defined. Take care! because until then six days were spoken of; some spoke of six epochs. The moment of the creation of the Most Divine Soul of Christ had not been defined exactly, but to define it has corresponded to Pope Gregory XVII, 'De Gloria Olivae', called in the world Clemente Domínguez y Gómez, the seer who had received so many messages about the Holy Face. That, that same seer, now Supreme Pontiff, is he who has proclaimed 1995 Holy Year of the Holy Face.

And there is more, there is more. In this glorious Holy Year of the Holy Face, God willing, on the 6th of August there will be completed the 17th anniversary of Our papal crowning at the hands of Christ Himself. In this year of the Holy Face, Gregory XVII, on the 6th of August, God willing, will reach seventeen, seventeen years as Supreme Pontiff; Gregory XVII, seventeen years of Pontificate, on the 6th of August 1995, Holy Year of the Holy Face. And do not forget that the 6th of August is the traditional feast of the Transfiguration on Mount Thabor. Traditionally, wherever one celebrated in honour of the Holy Face, one took the 6th of August. That was traditionally the day to commemorate the feast of the Holy Face, the day of the Transfiguration on Mount Thabor. Another coincidence? Another mere chance? No. Another Divine Providence. And there are so many, so many signs, that it would be endless to number the signs, call them little, big or middling; yet divine signs, signs from God for the simple and humble of heart, signs that are useless for the wise and prudent, signs that are useless for the learned, but which are of use for the humble and simple of heart. We rejoice at God's little signs, because they are supernatural joys. We see the hand of God in so many things, that it frequently makes us live with supernatural joy.

Most beloved children so dear to Our soul, this Holy Year of the Holy Face is filled with signs; but we cannot be here for a

lengthy period giving signs; there will be others that not even We have seen; others will be able to see them. They are so many that they can elude one. Most beloved children so dear to Our priestly heart, you see that, in this Holy Year of the Holy Face, today, Thursday, when we celebrate a Lenten feast in honour of the Holy Face wiped by Veronica, We are preaching to you, when the intention was to come yesterday, the 15th, the feast of Saint Joseph Assumed into Heaven; there was the same length of time from yesterday until the next Palm Sunday, twenty-five days, as there was in last year's Holy Week address: from the 2nd of March until Palm Sunday the 27th of March—twenty-five days; and it has not turned out that way, but today and not yesterday, today.

And look, another sign. We have just seen it right now, right now; We had not thought of it until right now. Speaking of signs, We have just seen it interiorly. If yesterday there were twenty-five days until Palm Sunday, today of course there are twenty-four days; twenty-four: three times eight; three by eight, twenty-four; a very providential number in Our life, the number eight. You have to do no more than to count: Gregory 17th—one and seven make eight; the letters in Gregorio (Spanish for Gregory) are eight; the letters in Clemente are eight; the letters in Fernando (Spanish for Ferdinand), when We had that name as a religious, are eight; the year in which We were elected Supreme Pontiff by Christ ended in eight—1978; the apparitions of El Palmar began on the 30th of March 1968, year ending in eight. In 1978, when We were elected Supreme Pontiff by Christ, We were thirty-two years old—four times eight. This matter of the number eight would be endless.

Well then, today there are twenty-four days, three times eight, until Palm Sunday, and this day, which is twenty-four days from Holy Week, is the one dedicated this year—because Holy Lent, as you are aware, is not fixed, but moveable on account of Easter Sunday—so then, this year it has fallen on this day which is twenty-four days from Palm Sunday; and on this day We are preaching, without having chosen today for it, but yesterday. A deep mystery! For Us, it is a great calm. Our soul is overwhelmed by the peace of these signs, like this one which we have just seen: that there are twenty-four days until Palm Sunday—and on this day, which is twenty-four days before Holy Week, the Holy Face is wiped by Veronica, and the Supreme Pontiff, Gregory XVII, cleanses the face of the Church by way of a sermon. Grand and

marvellous profundities, which the Lord allows those who wish, to see.

Most beloved children so dear to Our heart, let us give a brief history from the 2nd of February 1970, when the Holy Face of Our Lord Jesus Christ was enthroned in this Sacred Place, until now, until this year. The silver jubilee was reached on the 2nd of February this year, a quarter of a century, five lustrums. That is already a grand history—this is no longer a three day history, no, no. El Palmar is already vintage. It is a history which is getting on in years; it is already vintage, old wine, mellow wine, well-matured. This, the history of El Palmar, is already mature. The Holy Face is already twenty-five years in this Sacred Place, a quarter of a century, five lustrums, since that 2nd of February 1970.

We remember that young seer, Clemente Domínguez y Gómez. He had not yet turned twenty-four—he was still two full months from his twenty-fourth birthday. What a thing! We have just seen another sign, another sign at this moment: the year in which We were to reach Our twenty-fourth birthday was that of the enthronement of the Holy Face. Already We have a thrilling feeling, as if something is overwhelming Our whole soul in this moment, because we had not thought about this detail until today, until this moment when We have just mentioned it. Another sign. In the year in which We were to reach Our twenty-fourth birthday, in the year 1970, We had the joy of seeing the Holy Face of Our Lord Jesus Christ enthroned here. That year, in which we were to reach Our twenty-fourth birthday, three times eight. Do you wish for further signs? They are appearing at each moment. We do not wish to delve any further, because they will all emerge.

How many the marvels realized in this Sacred Place since that beloved 2nd of February 1970! That day should be written in letters of gold for posterity. In that year, We went to Rome for the first time. In that year when We reached Our twenty-fourth birthday, We went to Rome and made delivery in a general audience—at that time it was in the Basilica of St. Peter and not in the hall they afterwards built, rather it was still in the Basilica itself—and We entrusted a Priest who prided himself on his many acquaintances in Rome and his ready access to Saint Paul VI, and thus was going to deliver the messages of El Palmar de Troya to

the Holy Father. And there in front of Us Saint Paul VI passed by, and this Priest was there beside Us, and we said to him: "Father, here he is now. Did you not say that you had ready access to him? We are already several days in Rome and you have still not handed them to him. Come, give them to me." And the Holy Father went on by in the *sedia gestatoria*. We, at twenty-four years of age, young, without any shame or scruple whatsoever, ran speedily inside the Basilica of Saint Peter, crying out to the Pope in order to hand him the envelope containing the messages of El Palmar. That young man was unstoppable—neither the Swiss guard nor the carabineers nor anybody else could prevent Us getting those messages to the hands of the Holy Father. He himself ordered the *sedia gestatoria* to stop and sent a member of his entourage to collect the envelope. We handed the envelope to that member of his entourage; he handed it to a Bishop; the Bishop to a superior Bishop; the latter to a secretary who handed it to the Pope who was in the *sedia*; the Pope took the envelope and clasped it firmly to his breast. We were able to experience that Ourself. And We were filled with joy, with peace and calm—mission accomplished. Into his own hands, because no one could stop Us. We have always said: "Only God will stop me". When the Lord has asked something of me, I have always said: "Only God will stop me." Neither the guards nor anyone else could. I tore myself from the arms of the guards who had laid hold of me and ran towards the Pope. It was something that made the Vatican almost tremble. Young Clemente went in swiftly, not concerned about running inside the Basilica—because he had no desire to profane the Basilica, but rather to hand the heavenly messages to the Vicar of Christ. That was more important than anything else. That was another great event in Our life and in the history of El Palmar.

So many wonders in this Sacred Place during those years, so many messages, so many apparitions: The Eternal Father, Christ, the Holy Ghost, the Most Holy Virgin Mary, Saint Joseph, Angels, Saints; the heavenly court descended to this Sacred Place. What was it all for? What was all that divine explosion for, in this Sacred Place, in the midst of a field? Why all that? Well, so that we might have what we have today: this Cathedral Basilica of Our Crowned Mother of El Palmar; so that we might have what we have today: this religious Order of Carmelites of the Holy Face; so that we might have what we have today: the Holy Apostolic See,

so that the Pope can address the Church from this same Sacred Place. Incredible, in those times, even to imagine that; that from here a Pope would address the Church, from this Sacred Place, from this field. That is why Heaven lavished itself so extraordinarily on this Sacred Place. It was not to seek amusement with us.

Now we know that there are some who feel nostalgic—those who lived those first years in El Palmar—because the Lord was continually here, or the Virgin Most Holy, or Saint Joseph, or an Angel, or the Eternal Father Himself, or the whole Blessed Trinity, blessing, embracing, giving kisses, distributing blessed Rosaries, blessed water. But what was all that for? For this that we are living today. Because of those blessed days we have what we have today. That was the reason for the grand apparition of El Palmar de Troya, the greatest there has been of all places of apparitions in the history of the Church. If it was the greatest place of apparitions, it is because it was going to be transcendental in the history of the Church. It is because one day the Cathedra of Saint Peter was to be translated to this place, from Rome to this Sacred Place, via Santa Fe de Bogotá.

Oh! As you well know, on that day the 6th of August 1978, in the city of Santa Fe (Holy Faith) de Bogotá, capital of Colombia, on that very day took place the foundation of the city, founded by the Spanish: that same day, anniversary of the foundation of the city Santa Fe, Santa Fe de Bogotá. The most important, this: Santa Fe (Holy Faith). The Spanish founded the city and baptized it with the name Santa Fe de Bogotá, Santa Fe. Well, from there was to come the Spanish Supreme Pontiff, from that city; he who had arrived there a Bishop, left a Pope.

This fulfilled the prophecies that announced that Pope Paul VI would rule the Church from here, from this Sacred Place. It fulfilled them in this way: He now dead, and the Lord electing another, over there in that city of Santa Fe de Bogotá, to come to El Palmar. The See was translated. The See did not stay in Rome. It died, the See ended in Rome with Saint Paul VI. Then Saint Paul VI arrived here by means of Gregory XVII, with the See of Peter. Grand fulfilment, in the way God performs His works. For us unimaginable, prior to the fulfilment of that prophecy. Now we understand, after it had been fulfilled.

The fulfilment of so many things, so many, since there was fulfilled, as We have said in the Pontifical Documents, the prophecy given in Holy Scripture: "And to the Woman,—in this question the Church is referred to—to the Woman were given two wings as of a great eagle that she might fly into the desert." The Church came with Us in the aeroplane from Santa Fe de Bogotá to Spain. To the Woman, the Church, were given two wings to fly. How could we have thought, before it was fulfilled, that the two wings there referred to the wings of an aeroplane? The wings of a bird were understood; but no, it was an aeroplane. Fulfilled.

Therefore, so many, many were the wonders performed by God in this Sacred Place during those years, preparing everything, such as the arrival of Archbishop Mgr. Peter Martin Ngo Dien Thuc, at Christmastide 1975. Coming to visit us at our home, the Mother House in Seville, then in Calle Redes,—watch out! Redes (nets)! As We explained in Pontifical Documents,—not chance, not coincidence: Divine Providence, that the Archbishop called Peter come to Calle Redes for the first ordinations and episcopal consecrations in this Sacred Place, to prepare the episcopal college for the coming of the Holy See with the Supreme Pontiff. The Archbishop was called Peter; and our house was in Calle Redes (Nets Street) in Seville; Nets Street, nets for fishing. Isn't that a great sign? Of course it is. So many coincidences couldn't be; so many chance happenings couldn't be; it is Divine Providence, the divine plan seen through heavenly signs.

O beloved children so dear to Our priestly heart, another great gift from God, was the arrival of the Archbishop Mgr. Peter Martin Ngo Dien Thuc. For we would not have the Apostolic See today in this Sacred Place without the arrival of that Archbishop of the Church. Because who would be a Priest without the consecration of new Bishops, the Apostolic Succession? What wonders! What grandeur! How God works! What sublime work does God perform! What wisdom! Everything well prepared, everything well conducted, giving continual signs. The Apostolic See was to be translated to this Sacred Place. He provides an Archbishop, who stays a short while, the necessary days for the divine plan: priestly ordinations, the first, and the first episcopal consecrations. The divine plan. Then he was unnecessary, his mission fulfilled.

Although the Virgin asked him to stay with us, he did not obey and left. Allowed by God, because he would have been an obstacle to God's great work in this Sacred Place. Of course he would have been. If we analyse events well, if we analyse the history of El Palmar well, the continued presence of Archbishop Mgr. Peter Martin Ngo Dien Thuc in this Sacred Place would have been an obstacle to divine plans. He stayed as long as he had to stay, and no longer. The Lord made use, permitting the use the Archbishop made of his free will to disobey the Most Holy Virgin Mary and not stay. For who would then have governed the Community just founded a few days previously to his arrival? If he was an Archbishop and we only Bishops, it would have been him. It would have all turned out differently. But it had to happen as it did happen, he stayed the time he had to stay and no longer.

Of course he will have been saved, of course he will, though he disobeyed the Most Holy Virgin Mary, though afterwards he made some blunders, here, there and wherever; but at heart he deeply loved Christ and Mary, and deeply loved the Church; and firmly believed here, in this Sacred Place, when the Most Holy Virgin Mary asked him for the first ordinations and episcopal consecrations. Through Us, the Most Holy Virgin Mary placed the Child Jesus in the arms of the Archbishop; the Archbishop did not see the Child, but felt His weight; he said so, he declared that he felt the weight of the Child Jesus on his arms. He did not see Him, but he felt Him; a sign for him. The Virgin asked for priestly ordinations and episcopal consecrations; She gave him a sign: because he was humble, She gave him one. Interiorly, he surely asked for a light, a proof, something, and She gave him that: giving him the Child Jesus through Us, Whom We received from the Most Holy Virgin Mary to put in his arms; he did not see the Child Jesus with his eyes, but felt the weight. And that was enough. He did not need other signs. Humbly he had what he needed, and nothing more. He carried out his mission and his labour, and then fulfilled as well leaving, leaving.

Of course the Most Holy Virgin Mary asked him to stay with us. The Most Holy Virgin Mary is very courteous, very well-mannered. True, We know Her. Very well-mannered, very courteous, very given to thanking whoever does something She asks for; of course She is. It is an expression of the cordiality of the Most Holy Virgin Mary. We understand it that way now. At that

moment, we could not understand it that way. But seeing the history of El Palmar, we understand her telling him to stay. It is the Most Holy Virgin Mary's way of showing gratitude to him for the mission he carried out here with the first priestly ordinations and the first episcopal consecrations; and later he would receive sufficient grace at clinical death to be saved. We cannot imagine for a single moment that Archbishop Mgr. Peter Martin Ngo Dien Thuc, whom interiorly We revere, could have been condemned. No a thousand times. Mgr. Peter Martin Ngo Dien Thuc must be enjoying an unimaginable Heaven, stupendous, for the labour he carried out, though short, in this Sacred Place. He was called Peter and, thanks to him, later the Cathedra of Saint Peter could be translated from Rome to El Palmar via Santa Fe de Bogotá. That is another great event that happened in this Sacred Place.

As in 75: —to be able to buy the land to give worship here to the Lord and to the Most Holy Virgin Mary; land already verbally contracted, as you well know, so many times have We said it before, by someone who was even offering double what we gave to the owners of the land. But the Most Holy Virgin appeared as a distinguished lady; She visited the lady who owned the land and offered all the money she asked for, and had much more than what the other was offering. Naturally—She had everything. At the end it went for half what the other person was going to give. The divine plan. Those who were going to buy the land had thought and said, "when we have the land we will raise walls and put in gates, and neither Clemente nor Manolo will ever set foot here again." Gentlemen, I do not know who would never set foot. We are here, they are not. The walls have been raised by us, and they are the ones not inside. That is the way the Lord writes. Isn't it a great sign? Taking it from the ones who had the land all ready to battle against the work of this Sacred Place, taking it from them and giving it to us; because there was even a verbal contract with them. Obviously, God is triumphant; God triumphed over Satan.

So many other wonders, as for example our Palmarian Holy Week, better each year. Prodigious! Miraculous! All of that is thanks to those years when Heaven poured itself out upon this Sacred Place. But beloved children so dear to Our priestly heart, surely God is pouring out upon this Sacred Place now immeasurably more than in those previous years? Isn't the sacred outpouring of Masses we have in this Sacred Place greater than all those

apparitions?—this number of Priests consecrated to Christ and Mary celebrating so many Masses, saving so many people, flooding the universe with the salvific flood of the Blood of Christ. That is immeasurably greater than all the past apparitions here. All that was so that we might have what we have today: this sacred outpouring of continuous Masses on the altars, with the Palmarian rite that now makes that number of Masses possible, and with the doctrinal understanding, this salvific flood that is the Holy Sacrifice of the Mass.

Oh! What we are living here today is away and above those days of many apparitions in this Sacred Place. True enough, thanks to those apparitions, we have everything that we enjoy today. True they were necessary, true they were beautiful, true they were wondrous, true they were an outpouring, true they were graces showered down by Christ and Mary abundantly in this Sacred Place. Yes, of course. How could we deny that wonder? No, quite the opposite. We proclaim it, we preach it with all our might. Those years were glorious. But this here today, is away and above all that. Thanks to all that, we have the Holy Apostolic See here today; we have all this great labour of the sacrificers at the altar, the priestly hearts, sacred faucets that make the salvific flood of the Blood of Christ flow out upon the universe.

This must be pondered. They are not just words of an orator who wants to shine in his preaching. It is deep and luminous teaching, determinant. Not just names, human wittiness. No, priestly faucets, salvific faucets, those Palmarian priestly hearts; those that flood the universe with the salvific flood of the Blood of Christ, and the Blood of Mary, why not? Yes, of course: both Bloods; in a single one, the two espoused; together with the blood of each of us espoused with the Blood of Christ and the Blood of Mary; and that Blood of Christ and Mary coursing through our veins, the veins of the Mystical Body of Christ. This is relived at each altar and at each Mass. At each Mass, the Blood of Christ and Mary is made to course through the veins of the Mystical Body of Christ, mystically conceiving the Mystical Body of Christ and mystically giving birth to the Mystical Body of Christ. And all that in the priestly heart of the Celebrant. There, in the priestly heart of the celebrant, the Mystical Body of Christ is mystically conceived; and on conceiving the Mystical Body of Christ, the Whole Christ is conceived, the Whole Christ. The Priest in his priestly heart, by

virtue of the sacrificial Communion of his Mass, in his heart conceives Christ Himself, true God and true Man, and together with Christ His whole Mystical Body, the Church; and he gives birth to Christ. At each priestly communion, the Celebrant, mystically but really and truly, gives birth to Christ. Miraculously and mysteriously, the wellspring of the most pure Womb of Mary opens, to flood the universe with the birth of Christ, and with Him the whole Mystical Body of Christ, the Church.

Well, we have this wonder thanks to those days, those years, those apparitions. That is what those apparitions in this Sacred Place were for, to bring here this whole outpouring, all these sacred faucets to flood the universe, to flood up to the highest mountains with the Blood of Christ, restoring nature; so that when the Messianic Kingdom comes it be then fully restored. Now, in part; and then at the Return of Christ, a new Heaven and a new earth. That is in virtue of the sanguineous flood of Christ, giving life to all. The Holy Ghost, who hovered over the waters giving life to all, now hovers over the Blood of Christ, giving life to all; a new Heaven and new earth, in each Mass. Profound teaching. It is very important that you do not forget these sacred teachings, so that you be revitalized, so that you sanctify yourselves, so that your faith be solid, so that you progress in virtues, so that you love the Masses, from where all the graces flow.

How many, how many, how many, how many, at clinical death every day are being born to the life of grace by virtue of the sacrificial faucets at Mass, flooding all with the Blood of Christ! How many, how many members does the Church Militant acquire at clinical death! Something wonderful, unimaginable, daily, continuously. Priests of the Lord that by means of the Holy Sacrifice of Mass, flood the universe with the Blood of Christ, keep on flooding Blood upon the universe, the salvific Blood of Christ. And all this by virtue of the Drop of Blood of the Divine Mary; in that Drop, and together with it the Drop of Blood of Christ, is the whole salvific Blood as real and true salvific flood, reparatory flood, redemptive flood, flood of graces, flood of doctrine. Palmarian doctrine is a flood issuing from the Blood of Christ that gives life to all, renovates all. The Holy Ghost hovers over the Blood of Christ, giving life to all.

Naturally, unhappy, unhappy those who do not want to be flooded by the saving flood of the Blood of Christ, and are flooded by the fire of the Soul of Christ, by way of justice. Those that reject the flood of Blood, receive forever the flood of fire. Just as the earth is reserved for fire as the Apostle Saint Peter says, those who reject the flood of Blood, the flood of the Blood of Christ, are immersed in the flood of fire issuing from the Most Divine Soul of Christ. Whoever rejects the Blood of Christ stumbles into the fire that comes from the Most Divine Soul of Christ. What is light for the Blessed is fire for the damned. Because the case of Purgatory, though it is fire as well, is refining fire also issuing from the Most Divine Soul of Christ as you know; but refining fire, fire with love; but that of hell is eternal fire that seizes with heat and cold, both at the same time, without any contradiction; both at the same time, heat and cold, something impossible to gauge, to imagine, all issuing from the Most Divine Soul of Christ, for whoever rejects salvific love, that is the flood of Christ's Blood, meets up with the chastising fire of the Most Divine Soul of Christ.

Beloved children so dear to Our priestly heart, Gregory XVII, 'De Gloria Olivae', here proclaims these truths to the four winds. We avail Ourself of the present sermon to ask all the faithful of the Church their help towards the float of the Holy Face. Since naturally, on reaching the silver jubilee of the enthronement of the Holy Face in this Sacred Place, we have to give Him a royal throne, a new float for the Holy Face, that is being made slowly but surely. From this year the Holy Face, instead of going out in procession on the 16th of July, will go out on the 12th of October. So it will be every year, owing to the fact that of the four pilgrimages, the two with more pilgrims are Holy Week and the 12th of October; because for the 1st of January with the cold and the 16th of July with the heat, few pilgrims come to this Sacred Place. Take care that flying the cold and the heat of this Sacred Place, you do not meet up with the cold or the heat of Purgatory. Take care. It is better to put up with what we have here. Let us keep clear of Purgatory.

So then, Gregory XVII, 'De Gloria Olivae', the Pope of the Holy Face, asks all the faithful of the Church for their economic help towards the processional float of the Holy Face of Our Lord Jesus Christ. We are Carmelites of the Holy Face. Many forget this name of Carmelites of the Holy Face and go about looking for devotions here, there and everywhere, and forget devotion to the

Holy Face; our saving banner, the Holy Face. How often many turn to litanies, novenas to such and such a saint, or to that other one, or whoever, and do not ever remember to pray the litanies to the Holy Face that are in the Palmarian devotionary? They are there for something, they are there to recite. When the official parts are over, when the official turns are over: the Penitential Rosary, the Way of the Cross, the Trisagion, etc., there, in the Palmarian devotionary, are other litanies and other prayers to be prayed, not there to be forgotten. So then, God willing, let us contemplate the float of the Holy Face, the new float that each year will of course go out better, because we cannot do everything at once; there are many expenses and the labour is great.

Briefly we shall pass on to world events. We warned you in previous sermons of many things that were to happen in the world, and that have now happened, and others that are happening and others that are about to happen. The Bosnian war is not over. No. Sarajevo continues to be the sign. It is not over. It is a winter truce, nothing else. In winter, due to snowfall and the cold in those parts, the weapons halt and go to ground, like the ants do, to carry on later. So, now again they appear in Bosnia. Sarajevo, the sign; it continues being the sign.

Do not forget the Islamic fundamentalists. Algeria—that we warned you about on other occasions—every time there are more dead in Algeria. Algeria is on the verge of civil war. The Islamic fundamentalists are starting in Morocco now as well. And Turkey too.

Do not forget the previous iron curtain countries. In many of them the Communist party is winning elections. Previously they had communism because of the Russian boot. Now they justify communism by the urns, by elections, votings. They left those countries briefly in easy going hands, so that without many necessities they should feel nostalgic for communism, and now they are voting communism again. In the case of Hungary, Bulgaria, Rumania, Czechoslovakia, Lithuania, Estonia, Letonia, Ukrania, White Russia or Belorussia as they call it, Poland, and others. Do not forget that there is war in Russia, in the Russian federation, in Chechenia. It is an open blaze there, Chechenia, and most particularly in the capital Grosnij.

Do not forget Mexico, that we announced before as well. The Zapatist army, the native uprising because of the cruelty of the Mexican régime—the P.R.I., the institutional revolutionary party that has held power now for more than sixty or so or seventy years, with purely ritual elections. Do not forget the border confrontation between Peru and Ecuador. And so many others. The movements in Israel, the agreements with the P.L.O., the Palestine Liberation Organization, the agreements with Arafat, the Chief of the P.L.O.. It is unheard of for the Jews to hand over the administration of Jericho to the Palestinians. It is a terrible jolt, that. Jericho, where Jewish history began after Egypt, after the Egyptian captivity. The war, the entry into Jericho and the seven circuits of the walls of Jericho with trumpets for them to fall, and they fell. They obeyed the Lord's command to sound the trumpets and circle the walls seven times, and the walls tumbled down and the Jews won. A city that is a sign for the Jewish people, how can the Jews put its administration into the hands of the Palestinians? It is difficult to understand. And the Palestinians want more; they want Jerusalem, neither more nor less than Jerusalem. What does this plan of Israel portend? Something for their own good; for on the contrary, if that were not so, then the Jews have gone mad, and We do not believe they are mad. Some plan they have. They know the plan. But we must be attentive to Israel's movements.

Look at the Persian Gulf war. Sadam Hussein called that Persian Gulf war the mother of all battles; and Sadam placed conditions such as the delivery of territory to the Palestinians. We said, when the Persian Gulf war ended, We preached that from then on nothing would be the same in Israel, that everything would change after the Persian Gulf war. And it is coming to pass.

What to say of Europe? Where is the union that Europe dreamed of? It seems rather that she prepares the Fourth Reich, under the strong German mark. As plain as that. All the currencies of the European Union are in trouble, some more and others less,—the peseta more,—but some more and others less; the one that stays up is the German, the mark; welcome to the mark, we need it. But we should not forget that this elevation of the mark is a preparatory sign of the Fourth Reich. Germany prepares. And it so happens that the Japanese yen is strong now too. Coincidence? Chance? No. There's a plan. It is not chance that these two currencies are strong, the German mark and the Japanese yen, the

two great losers of the Second World War. Do you think that Germany and Japan have forgotten the Second World War? They have not forgotten; because it is true that the Nazis carried out atrocities, it is true; but the Allies carried out no less atrocities. The Allies victors of the Second World war were as cruel or more cruel than the Nazis. Entire cities destroyed by the Allies! German cities destroyed by the Allies! Dresden, for example, and Leipzig, and others, without reasonable motive for doing that, since the war was almost over. It was pure pride of the Allies, to leave their cruel mark on those beautiful German cities. Or what the United States did in Japan, at Hiroshima and Nagasaki. The war was ending. All that calls for vengeance.

The Second World War was a war between masons, a settling of accounts between masons of one school and masons of another school; that is the plain truth. It was a masonic war, the Second World War, masons on either side; on the Axis side, formed by Berlin, Rome and Tokyo; and on the Allies' side; masons of one colour and masons of another colour; zionism on one side, and zionism on the other; a settling of accounts. Another accounts' settling is under way. The same allies are those who are now making it possible for the German mark to rise, because it is necessary that a Fourth Reich appear, and there be a new Fuhrer. The Allies want one, so as later to destroy him. Who raised up Adolf Hitler? The Allies, Jewish banking, Masonic banking, English finance, United States finance, French finance. The same Allies who later defeated Adolf Hitler raised him up. Previously, in the First World War, the Allies had raised Germany up with heavy monetary loans, as they did after the Second World War, because beforehand they had helped the Germany of Adolf Hitler. When Austria was annexed, there were no great protests. Oh no. It was when she continued advancing elsewhere. Europe gained nothing from the Allied triumph; neither would she have gained from a Nazi triumph. It was a settling of accounts between masons. Now the Fourth Reich is being made ready. As plain as that. Therefore the need for the German mark to be the standard currency. Like that, as plain as that, to the point that the dollar is weakening, when the dollar has been the traditional standard currency. Now the standard currency is the German mark, because that interests the masons. Where is the European unity they were elaborating? What do the passports we now have called European

passport serve for, if there continue to be different currencies in the various countries, and money continually has to be changed and for each change something is lost? It seemed that in 97 the single currency was to be achieved. Now it seems further away than ever. Which is the single one? Certainly it could be the German mark. Nothing is heard spoken of the Ecu, the European currency. Now it is lord mark, lord mark! Lord mark of Germany, that's it.

Beloved children so dear to Our soul, what we are warning about here for some time now, is not just time-filling in order to say something; it is an announcement that the Fourth Reich will happen, is being set up, and that will give rise to a dreadful war. Look at the steps they are already taking. Last October the Russian, United States, English and French armies left Berlin. They are gone. The Germans were longing to see the back of those armies. A city humbled. So many years humbled for what Hitler did. Why not humble Moscow, for what those criminals such as Stalin and so many others, did? Why not humble Washington? for what the Americans have done for so many years everywhere in the world, as world policeman, removing a president in one nation and putting in another, taking away the country's rights; and they interfere everywhere.

From Panama they removed Noriega, who was no saint,—a villain. President Noriega had previously worked for the American C.I.A., and, when he was of no further use, they took him from his country to North America for them to judge. He is in prison in the United States. Without ceremony, they remove a president from one nation and take him away to their own, take him away. Other cases: such as the invasion of New Grenada; recently Haiti. Remove one and put in another—the previous one who had been elected, they say, democratically, Aristide; another crook as well. And on the other hand Fidel Castro is more than 35 years in Cuba, so close by the United States, and they do not put a stop to him. They do not put a stop to him. A few days ago Fidel Castro was in Paris, at Unesco in France for the first time in 35 years following the Cuban revolution, and triumphant; and Mitterand, who is shortly to leave power because there are elections to the French republic's presidency, now starts a friendship with Fidel Castro, at a moment when he does not compromise himself, when he is taking his leave.

We do not say how the situation is in Spain. It smells of rottenness everywhere in Spain. Corruption rises up everywhere. But those who today attack the governing party are the same that previously brought them to power who are now there,–the same ones, the same reporters, the same who brought down the Central Democratic Union and raised up the Socialist party; they are the same who will raise up the Popular party and then bring it down as well. The corruption in Spain is terrifying. No place for that fools' solace, that is, 'ill of many—fools' solace': because there has been corruption in France or in Italy or in Greece, or here, there or wherever—that does not justify corruption in Spain. That is called 'ill of many—fools' solace'. Everything in Spain is rotten. But why do they say that those who are preparing for power will be cleaner than the present ones about to fall? We doubt it. They may be worse than the present ones, though with a different look. So then, as we are not in agreement with either one side or the other, we leave it to them to sort it out.

Beloved children so dear to Our heart. We do not wish to tire further, but how be silent in the face of the world situation this Holy Year of the Holy Face? How to be silent? How to stifle the Holy Ghost, inflaming Our heart to proclaim the truth? Arise! Arise and hearken! This Holy Year of the Holy Face is a year of great precursory signs of grand events, good and bad. Do not forget that Palm Sunday, God-willing, We shall solemnly open the Holy Dogmatic Palmarian Synod. The Holy Ghost is already exceedingly active in the Holy Palmarian Synod, extraordinarily. We are working on various questions highly urgent, very particularly that of Palmarian Morals. Palmarian Morals: let the world know Christ and Mary by way of Palmarian Morals; putting each thing in its place, limiting permissiveness. This is not the moment here and now to speak about questions of Palmarian Morals, because in a single sermon it cannot be done, it would be unending. You will see later, as in all the great undertakings of El Palmar. It is true enough that Palmarian Morals are demanding, as Christ is. Many precepts are being forgotten that it pertains now to put into effect again.

Beloved children so dear to Our soul, this Year of the Holy Face: year of great signs, one of them this Holy Dogmatic Synod. There are prophecies from the past, from various places, that speak of the Council meetings of a great Council of the Church while

bombs fall in different places. The Holy Palmarian Council ended and the bombs did not fall. Could it be that they will fall during the Holy Dogmatic Palmarian Synod? There we leave the question. There We leave it, because the Holy Dogmatic Palmarian Synod will not last three days. It will last its term. We do not know how long; but it will last its term. There will be time for the bombs to fall.

And now, not wishing to lengthen this sermon further to avoid tiredness, We shall give the Apostolic Blessing; but also We announce that following this Apostolic Blessing, We shall retire, exhausted due to Our preaching; and another Father will continue the four Masses that are needed to complete this turn. Today, owing to the sermon, there will be neither the Eucharistic procession nor the third turn with the Trisagion; but after this complete turn there will be the ten minutes' rest, and after that the Way of the Cross turn; and after the Way of the Cross turn, back home. So then, We now give the Apostolic Blessing.

The Holy Father gives the Blessing, then adds:

Viva the Holy Face! Viva! (3)

Viva Our Crowned Mother of El Palmar! Viva! (3)

Viva Most Holy Crowned Saint Joseph of el Palmar! Viva! (3)

Viva Crowned Saint Teresa of Jesus! Viva! (3)

Viva the Palmarian Church! Viva! (3)

And the faithful break out in fervent applause and vivas to Pope Gregory XVII:

Viva Pope Gregory XVII! Viva! (3)

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